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Śrīla Śrīdhara Mahārāja: *Jana-saṅgaś ca laulyaṁ ca* [Śrīla Rūpa Goswāmī's, *Śrī Upadeśāmṛta*, text 2], to like the company of the ordinary public. We must have eagerness to mix with the *sādhus* of the higher class. Instead of that if we allow ourselves to mix with the ordinary public in the name of preaching, or collection, or any other thing that will also be detrimental to our cause. *Atyāhārah prayāsaś ca, prajalpa niyamāgraha* [Śrī *Upadeśāmṛta*, text 2]. *Vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaropastha vegam* [Śrī *Upadeśāmṛta*, text 1]. These are from the *Ekadasa Upadeśa Āmṛta*, inspired by the advice of Mahāprabhu, Rūpa Goswāmī put them in poetic language. *Vāco vegam*, that one who's habituated to speak much, the tendency to speak always, whether it is good or bad. No time to discriminate, always talking and talking, *vāco vegam*. *Manasa*, then also that mental raw flow to allow that the mind is thinking this or that, that airplane, that magazine, the scientific astronomy researchers all these things. Mind is always running after that.

Or mind has so much money making tendency; always running after the capitalist. (Sanskrit) Crazy fellows keep always some company with the millionaires.

And the (Sanskrit) and those of the very *kāma* class, full of lust. They will always think "where is that one beautiful women?" And that is where you can find them.

(Sanskrit verse)

And those that have controlled their senses they are always after different conceptions of Nārāyaṇa. So, *vāco vegam manasa vegam*, *manasa* the ordinary flow of the mind towards the exploration towards the thinking affairs, that should be checked, not be allowed. My flow of the mind this side that side every side, *manasa krodha vegam*.

Also sometimes the *krodha* means anger. Anger comes and it creates a disaster and a reaction is being made. So we should try to check that sort of flow, the mind, anger. And so much pride, but what we have got, to get relief of that we shall have to utilize it for the service of Kṛṣṇa; all these things. (Sanskrit) means speculation, planning, desiring all these things. That may be utilized in the service of Kṛṣṇa. (Sanskrit) The angry feeling which is within us we shall try to use it in the case defending the devotees. Defending the devotees and that will be in their protection. We shall try to utilize it that then and in no time we shall be able to get relief of that.

(Sanskrit verse)

Easy flow of mind, that may be directed under the right in *sādhu saṅga hari kathā*, in our conversation with the *sādhu*.

(Bengali conversation)

[Śrī *Upadeśāmṛta*, text 2] *Atyāhārah prajalpa, prajalpa* the unnecessary discussion about these mundane affairs. *Prajalpah niyamāgraha jana-saṅgaś ca*, to be very eager to have any company of any man, without consideration should I mix with him or we should not mix with him. No consideration if anyone comes to begin talking or giving association to him.

Vāco vegam manasa krodha vegam jihvā vegam. Then there is another thing, *jihvā vegam*. *Jihvā vegam* means attraction to a particular taste. One may have some attraction for the pungent, some bitter, some sweet, some acid; so that is *jihvā vega*. The tongue always wants to taste for that sort of thing. So we shall try to avoid that, *jihvā vega*. How? The process that what I am taking, that how the *sādhu*, or the Guru, or the Lord has tasted it. Material things should be subservient and our attention will directed toward the subjective feeling of the higher how they have tasted it? So that is the clue to get out of the material taste.

(Sanskrit verse)

Mahāprabhu, trying to avoid the sweet things: "I am a *sannyāsī*. I must give up the idea. If I take good things then all will do like that. It's the smart way."

Then Swarūpa Dāmodara said, "That is the negative side. But You will take *prasāda*, the positive side. (Sanskrit) You must have the experience how Jagannātha has tasted it." So, from the objective world to take it to the subjective; all the feelings should be inverted, collected and applied toward the higher plane. And it must be drawn from the lower plane. *Jihvā vegam udaropastha-vegam*. That I have not taken food much, the belly seems to be very vacant. More I shall take. That is *udar vega*, more and more. Then it will say alright. That *jihvā vega* is for the taste and this is for the quantity. That is for the quality and this is for the quantity.

And *upastha vega*, that is for tendency of getting some pleasing sensation from the women, from the company of women, *upastha vega*. In the same line we are told these *jihvā vega udara vega* and *upastha vega* in one line they help together, each other. We must be very careful to get rid of them. They cause so much disaster in one's life. And spoil so many lives. So, we should be careful in our dealings with them, *udaropastha-vegam, etān vegān yo viṣaheta dhīraḥ*. One who can control all these difficulties. (Sanskrit) he is a *goswāmī* proper. And he can control the whole of the world, *pṛthivīm sa śiṣyāt*. He can make disciples, he is eligible to make disciple the over whole of the world. The number of disciple cannot make him deviate from his grand path. These are the cautions about the *sādhus* who come under the flag of Śrī Caitanyadeva.

San̄ga how? How we can come in intimacy with a person?

(Sanskrit verse)

We can increase our attraction and love for one in such way to give and to take, to give some raw and to take some *prasādam*; to give and to take, to give for the purpose to be utilized by Him. And whatever is necessary, anything;

(Sanskrit verse)

I won't try to take anything new. But if rejection from Guru, Vaiṣṇava (Sanskrit) means garland, *gandha* means scent, *vastra* means dress, (Sanskrit) decoration, whatever. *Tena tyaktena bhujñīthā*. We will try not to use any new thing but always what is already used by a Vaiṣṇava, their remains. Try to live by the remains that have already been used by a Vaiṣṇava. (Sanskrit) We shall come with new, present new things to the *sādhu* and try to live by the old

remnant from them. (Sanskrit) And whatever the innermost feeling that should be diverted to a *sādhū*. From the innermost of my heart I feel so many things within me. And that is the remedy. But is it good or is it bad? To place before him and to examine them and accordingly to go on. (Sanskrit) And what is your secret of your holy life? Please state it to me. I shall try to utilize myself in that way. How I can get out of my present circumstances. How did you try in your case? These secret things, the secret of his success of life, try to collect from him, from a *sādhū*.

(Sanskrit verse)

And to feed him and also get him *prasadam*. In this way we can come closer. If you do as a bad man, I shall do that and if do as behave in such a way as a good man I shall do that.

There are two tanks, one is filthy and another filtered. If collection water goes and comes, goes and comes, the filthy water will be purified and it filtered again. So the higher *sādhū* they even taking the evil thoughts in his heart - there is Govinda, cannot be contaminated. Govinda can consume any filth. Any quantity of filth can be consumed by Govinda in fire.

yāre dekha, tāre kaha 'kṛṣṇa' upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

This should be our motto. He is real disciple of Mahāprabhu, real follower of Mahāprabhu, not of Kṛṣṇa. Kṛṣṇa is confined within His own circle almost, almost confined within His own circle; but when He comes as Mahāprabhu, His main interest to make the way towards His domain.

“*Yāre dekha tāre kaha*, go on distributing, go on distributing the first sound aspect of Mine; the most spacious, the most subtle and effective in the beginning. And therewith you will gradually find everything. First connection with the sound aspect of Mine. That is more spacious, all embracing. From far away it can connect the sound, and then the figure and colour; when further approached then figure and *rūpa*. Then quality, *guṇa*, and then My paraphernalia. And then My pastimes. Finally can enter, he is given, he is attached some duty, *līlā*. First connection with name through the sound, then with colour and figure, then next third he is with My quality. Fourth he is introduced to My paraphernalia; fifth the blessing of engagement in the service.”

In this gradual process we can go there and reach there. We can have our desired end. So, sound aspect, “My name it is My representation, the sound. The sound is representation of Myself.”

What do you say?

Devotee: That the sound and colour, form.

Śrīla Śrīdhara Mahārāja: That must be Vaikuṅṭha.

(Sanskrit verse)

Connection with the infinite, not ordinary sound produced by this mundane energy, it must be of that sphere, that spiritual sphere. That vibration must come, must have connection. That sound heard here that must have some link with the spiritual centre otherwise it will be of the ordinary sound imitation. Everything may be imitation here. Spiritual connection - that is the most important. (Sanskrit) Vaikuṅṭha means no *kuṅṭha*. *Kuṅṭha* means limit, narrowness. Vaikuṅṭha means without limit. The vibration that has got no limit is in such a plane. It can pierce through every atom we can conceive (Sanskrit).

(Sanskrit verse)

Must have spiritual nature in the sound, that connection. (Sanskrit) The thing may be like a Himalayan quantity or a huge figure; it may be unlimited - it does not matter. But the name, the sound must be of that real character. Whatsoever be the quantity of the thing, or the quality of the thing that does not matter. But in Vaikuṅṭha Name that must be real representation of infinite connection. The connection must be infinite. (Sanskrit) Endless sin - that can be reduced to nothing in a second, in that connection.

(Sanskrit verse)

Sound spiritual sound, sound divine; the taste divine - that is the serving attitude. The service can give us connection with divinity, and exploitation with the mundane and renunciation with equilibrium, between the two.

(Sanskrit verse)

Whatever is seen here that is the reflection, perverted of the original. So in everything here will excited my mind about connection with that highest, then I am saved. Nothing for me, *iśāvāsyam* - everything for Him, at the same time I am also for Him.

The Māyāvādīs they are disappointed to see that he cannot utilize anything in the environment. So, disgusted with that he completes retirement, what is that? No other alternative here. But he does not see that everything here is for someone and I am also for that one. Constructive idea is absent there. The real side is absent, the real thing is absent. He is busy with the unreal aspect. (Sanskrit) which is not true.

Some sort of conception we are living under. And ultimately comes to see that nothing is conducive to his health. This sort of far-sightedness comes to them; the Buddhists, Śāṅkarists etc. But,

(Sanskrit verse)

The jealousy is there. You can't think can't accommodate this thought in your mind that these things not to satisfy you but to satisfy something else. And you are also meant for Him. Reality is for itself. We are not the prime force you can understand you realize it very well. That none obey you. But there is one everyone obeys Him and you also should do that. You are *tatasthā*, you are born from marginal potency. There are so many normal souls like that using themselves for Him. And that is the greater portion. Oh this is the (), not only this environment is for me but I am also for some. I am also in () material. I cannot digest them but there is someone who can digest me and the environment.

(Sanskrit verse)

That angle of vision if we can accept and we can realize then...

(Sanskrit verse)

“Everything is Mine and you enter into that consciousness you are safe. You are safe if you accept that everything is Mine and I am your friend. All the troubles end thereby. But this plain fact you can't accept. It is very plain there is one and I am that. And I am friendly to you. Why are you afraid of Me unnecessarily? You are in the world of exploitation, every unit is exploiting another so you have got such sort of idea that everyone seeks that everyone exists to exploit another - his environment. But Mine is quite different in My soil everyone is friendly to everyone. And ultimately I am friendly everyone. That is the nature of My domain, friendly, dedicating.”

Devotee: Mahārāja original soul is also *nirguṇa*?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Original soul when in contact with Kṛṣṇa is *nirguṇa*, it becomes *nirguṇa*?

Śrīla Śrīdhara Mahārāja: It becomes?

Devotee: Our soul, spirit soul, is it *nirguṇa*?

Śrīla Śrīdhara Mahārāja: *Nirguṇa*, yes the soul is *nirguṇa*.

Devotee: The soul is *nirguṇa*.

Śrīla Śrīdhara Mahārāja: Soul is *nirguṇa* when it comes to...

(Sanskrit verse)

It is enjoyer "I am enjoyer." He becomes *saguṇa*. And when he is a unit of service he is *nirguṇa*. Service is *nirguṇa*. He does not want anything, only wants to give. So he is welcome everywhere. When one wants to give only then he is welcome everywhere. No enemy to him.

But when exploiting unit then his position of course cannot but be dangerous; full of enemy because he wants to exploit everyone. So he is creating enemy. And when he wants to serve only then he is always welcome. That is the nature and that is the degree of giving; and the nature of giving *śanta*, *dāsya*, *vātsalya*, *mādhurya*; in this way the qualitative improvement and quantitative improvement in the serving. So the classification so it is not all jumbled together one and the same but differentiated organic whole, a system. In the beginning there is some consideration, some calculation, some awe and reverence. And crossing that level then it is spontaneous, automatic, and takes pleasure in service, love of labour. Labour of love, no labour, just as ordinary labour there is also fatigue and when one is in play there is also fatigue, weariness. But when playing energy is being dissipated but he does not care very much. It is a play. But there is also dissipation, there is also weariness but we like it. We do not hate it. But ordinary labour, when to get money we do not like it, we like the labour in play; the difference here also. So in the highest position the labour of love; no fatigue, no weariness, no indifference, no hate for labour. But always fun labour and that brings more energy - labour of love. It is thought to be its own reward; that labour becomes its own reward in that play.

Devotee: Śrīla Śrīdhara Mahārāja, in the *Ṣaṭ Darśana* the first is the *Vaiśeṣika* philosophy by Kaṇāda Rṣi.

Śrīla Śrīdhara Mahārāja: That is, *Vaiśeṣika* means all made of atoms, or atomic world, everything made of atoms, *viśeṣa* so many different atoms. Atoms of different kinds come in combination to produce this world. This Kaṇāda, *kaṇa* means particle. So many particles combined anyhow has produced this world by chance, no necessity of any reason, rhyme, consciousness, nothing of the kind. And the outcome of this combination has produced what we find here. Very rare in their opinion, Kaṇāda, the atomic world, Kaṇa, Gautama, Kapila, Patañjali.

Bhaktivinoda Ṭhākura says in a song, *keśava tuwā jagata bicitra*, "Oh my Lord Keśava," *Ka īśa*, Keśava. *Ka* means Brahmā, *īśa* means Śiva. And master of them, Lord of them that is Viṣṇu. (Sanskrit) Keśava.

Once the Earth person, lady, she approached Brahmā that, "Everyone is so sinful I can't tolerate their heavy weight. So get some relief for me. I want some relief managed."

Then Brahmā took one white and one black - two hairs, cast it on the Earth. "Yes, I am sending two persons that will do away with your sinful and you will get relief."

Keśa avatāra. That is also one interpretation. Sometime it might have been done.

Tuwā jagata bicitra. But Bhaktivinoda Ṭhākura means it to Kṛṣṇa. That Keśava *Avatāra* came to enter into Bhagavān Kṛṣṇa and Baladeva it is told. So *keśava tuwā jagata bicitra*. I see Your world of infinite variegated nature. Everything is available in Your world.

(Bengali song)

Separated from You from (Bengali) miseries pain up to death continuous flow of suffering has swallowed us from birth to death.

(Bengali verse)

We cannot tolerate the pain of such misery. (Sanskrit) and so relieving agents are running towards us. Kapila with *Sāṅkhya* yoga, “You do this you can be free these things.” Kapila, Patañjali, the yoga; “*Jivatma* come to meet Paramātmā, then everything will be away from you, come in connection with Paramātmā.” This is his recommendation. Kapila, Patañjali, Gautama comes with his logic. This logic this *nyāya śāstra*...

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